Providence. He, the ultimate Reality, is not an inactive consciousness, but an evor-active conscious Person giving away His life every moment in the form of innumerable finite persons and yet remaining Infinite. What can be the motive, the object of His incessant activity ? As the Infinite and the Perfect, He can have no want of His own to be satisfied, no good to be realised. Neither can His motive be mere sport or play, for sport or play proceeds, as we see in pur own lives, from a desire for enjoyment and hence implies want or vacuity. The motive of God's continuous activity can therefore be nothing but the good of His creatures, creatures who must be supposed as potentially existing in Him as His parts before they are created or manifested as distinct persons as already stated above. Whether we dive with the aid of geology into the bowels of the earth beneath' or with the wings of astronomy we soar into the heaven above, we find that the real and ultimate end of God's activity even through His immutable laws is to promote the happiness of His creatures. He is constantly vouchsafing unto our soul noble aspirations and moral strength. That we may

increase in knowledge and righteousness and thus grow in strength and blessedness is His eternal intention. To this end. He uses means and employs opportunities at all times and in all climes with a solicitude that nothing can tire and on occasions that none can number. Life and activity are thus inseparably combined in God. The created soul should not therefore slumber but be up and doing in the pilgrimage of life dedicating itself to God through all its activities.

He who thinks of realising God by running away from the world can never expect to meet Him. We must be able to assure ourselves that as in our actions we are realising ourselves, so in ourselves we are realising Him who is the Self of our self. We must aim at the self-realisation of the individual through social service, dedicating our talents and resources not only for our own advancement but also